

He that soweth 2 moweth. He that soweth in 100 will  
harvest 1000 fold. 2 Thess. 1. 7. 8. 9. 10. 11. 12.  
I know all things, I hold fast that which is good. 1 Thess. 5. 5.

---

# LATTER-DAY SAINTS Tract Society, BIRMINGHAM CONFERENCE.

---

Latter-Day Saints place of meeting:

HUNTERS VALE, FARM STREET.

Sunday, Morning, Half-past Two o'clock.

Saturday, Evening, Half-past Six o'clock.

Thursday, Evening, Eight o'clock.

STRANGERS RESPECTFULLY INVITED.

PLEASE KEEP THIS TRACT CLEAN.

Printed by J. W. TAYLOR, 50, Abchurch Lane, London.



Vol 17  
Pg  
1235  
1812  
1757

## CHAPTER VI.

# NECESSITY FOR MIRACLES.

---

MIRACLES INDISPENSABLE TO THE EXISTENCE OF THE CHRISTIAN CHURCH ON THE EARTH—SIGNS PROMISED AS A PART OF THE GOSPEL—OBJECT OF SIGNS—NECESSITY FOR THEIR CONTINUANCE—THE BODY OR CHURCH CONSTITUTED OF MIRACULOUS MEMBERS.

1.—MIRACLES ARE INDISPENSABLE TO THE EXISTENCE OF THE CHRISTIAN CHURCH. This is the great proposition to be demonstrated in this chapter; and the sacred scriptures will be the evidence on which the demonstration will be founded. The importance of this proposition none can deny: it involves the question of the very existence of the Christian Church on the earth, during many centuries past; for if the proposition be established, the whole of Christendom who limit the miraculous gifts to the first age of the Christian era, is without a Christian Church. No subject could be proposed of more overwhelming importance! The investigation, therefore, should be conducted by the reader in the most candid, calm, and dispassionate manner: he should carefully weigh in the balances of divine truth, every evidence and argument adduced, so as to give such a decision as will tend to the salvation of his soul. To this end, he should free himself, as much as possible, from every prejudicial or traditionary influence; and approach the all-important subject with a humble, prayerful, contrite heart, seeking for the light of the Spirit which guides into all truth.

2.—The classes of miracles which distinguish the Church of Christ from the churches of men, are those designated and promised in the Gospel. We have already named, in chapter fifth, some of the most prominent miraculous gifts promised to the Church; and have proved that they are essential to the existence of Christianity. But as the promises of the Gospel are great, and its miraculous gifts numerous, it is of the greatest moment that the subject should be thoroughly investigated, and clearly understood; otherwise, there is great danger of embracing the popular delusions of apostate Christendom, under the fatal supposition that we are embracing Christianity.

3.—Jesus, after his resurrection, appeared unto the eleven Apostles, and said unto them, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—(Mark xvi. 15—18.) The preaching of the Gospel to every creature was to divide the whole world into two great classes—believers and unbelievers: the former were to be blessed with *salvation* and *signs*; the latter

were to receive *damnation*. Not only the Apostles, but all believers throughout the world were blessed with these promised signs. This is evident from the twentieth verse, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." If any believers had failed to receive the promise, the word would not have been confirmed to them. It was not confirmed in a few instances only, but they "*preached every where*," and in all places the believers received the promised blessings.

4.—The believers were not left in suspense or doubt in regard to the truth of the doctrine which they embraced; but each received a confirmation of his faith by enjoying for himself the signs. To see the Apostles in the possession of these gifts was not sufficient: each needed a confirmation greater than merely seeing others perform miracles: to see certain powers manifested through others, would not wholly remove the doubts in one's own mind, so as to know whether such powers were genuine or spurious, or whether they were from God or from some other source. And even though one were fully convinced that the miraculous powers, enjoyed by others, were of God, yet he would need a confirmation that his own faith was genuine. A wicked man or an unbeliever may see others enjoy the promised blessings, but this does not make himself a better man. Therefore, each needs these promised signs, in order that he may know that his own faith is acceptable to God. Indeed, without he enjoyed the signs, he would most positively know that he, himself, was an unbeliever, and numbered with that class which Jesus said should "*be damned*."

5.—Therefore, the great and almost exclusive object of the signs and miracles of the Gospel is to confirm, not unbelievers, but believers, and to edify and perfect them for their future state, giving them the most infallible knowledge that their faith is true and genuine.

6.—The corrupt apostates and false teachers of the last seventeen centuries, have taught their followers that the miraculous signs were only intended for Christians of the first century, in order to establish the divinity of the Christian religion; and that when they had accomplished the object for which they were given, they ceased and were no longer necessary. Such assertions are absolutely false, and in direct opposition to the scriptures, and without the least shadow of proof. It is a wicked malicious lie, invented by Christendom, to cover up and hide their own dark, corrupt, soul-destroying apostasy from the people.

7.—These apostate teachers found themselves destitute of all the great, grand, and most glorious gifts of the Holy Ghost; they found themselves stripped of all the powers, signs, and miracles of the Gospel: and in this naked, disgusting, powerless, apostate condition, they saw that there was no possibility of saving their rotten, abominable, anti-christian churches from crumbling to utter ruin, unless they could invent some excuse for the absence of the Gospel gifts: it was for this hell-deserving purpose, and for this alone, that they invented this heaven-daring lie, blasphemously asserting that all the great characteristics of christianity—all the heavenly powers of the ancient Gospel—all the signs promised to believers—all the manifold miraculous gifts of the Holy Ghost, were entirely unnecessary. Strange to relate! This blasphemous lie was believed by millions, without the least particle of evidence. Shameful and disgracing as it was, it was their only subterfuge—the only cloak for their awful apostasy.



8.—But in those early ages of the apostacy, the Bible was not read by the common people; therefore, they were unprepared to detect the cunning lies invented by their priests. And before copies of the Bible were multiplied by the discovery of the art of printing, the dreadful delusion had spread and become so popular, that whole nations were drawn into the fatal deception.

9.—When at length the scriptures were printed, and the people could read for themselves, some clearly beheld the apostate condition of all Christendom; but how to remedy the matter they knew not. To turn again to Christianity, and believe in the necessity of ancient Bible religion, would subject them to the derision, contempt, and persecution of the popular apostate churches. To withdraw themselves from the “Whore of Babylon”—the Catholics, or from her “harlot daughters”—the Protestants, would be very unpopular. Therefore, under these conditions, millions have continued to cling to these monstrous impositions, even to the present day. To say that the people do not know any better, would be an insult to their judgment; for can they not read? Can they not see on almost every page of the New Testament a description of the signs and gifts which characterized the Christian Church so long as it was on the earth? Who, then, that can read the Bible, can be so entirely devoid of all common sense, as not to perceive that the whole of Christendom is as destitute of Bible Christianity, as the idolatrous Pagans? We will not insult Bible readers by telling them that they have not discovered the apostacy: they have perceived it: they are not ignorant of the dreadful fact; and herein is their condemnation, because they love popular darkness more than they love Bible light.

10.—If there be any honest-hearted person, however, who has never read the promises of Jesus, and who desires to know what ground there is for believing that miraculous signs are necessary in all ages, we most cheerfully present to him our evidence and reasons.

11.—First, miraculous signs should be claimed in all ages by the believers in the Gospel, because Jesus promised them, and has never intimated any repeal of that promise. All Gospel promises should be claimed by Gospel believers, until divine revelation repeals them. For instance, in the same verses, where Jesus promises these *signs*, he also promises *salvation*. As both of these Gospel blessings are promised, both should be claimed. None have the right to hope for the promised Salvation who have not the promised Signs. Indeed, those who have not the Signs, are not believers; and, therefore, instead of having a right to Salvation, Jesus says expressly, that all such “*shall be damned.*”

12.—Second, Miraculous Signs and gifts should be claimed in all ages, by believers, because they are, not something exclusive and separate from the Gospel, but the most prominent and essential parts of it. The Gospel consists of certain Commands to be obeyed, and of certain Blessings to be received: of these latter, the miraculous gifts form, by far, the major part. The Commands alone do not constitute the Gospel; neither do the Blessings alone constitute it. But the Gospel is composed of both: both are in full force, until the whole or some parts thereof, are repealed by divine revelation. To do away the least Blessing or Command of the Gospel, is to do away the Gospel itself. The miraculous gifts of the Holy Ghost are as much a part of the Gospel, as Faith, Repentance, Baptism, or Remission of Sins.

13.—To say that Miracles were merely given, in the first century, to esta-

blish the divinity of the Gospel, would be virtually saying that one part of the Gospel was given to establish another ; or that the *Gospel Power* was given to merely establish the *Gospel Form* ; and that when the Form was established, the *Power* ceased. But if only that part, called the Form remains, then the world are cursed with a perverted Gospel, or with another Gospel strikingly different from the one enjoyed in the first century.

14.—After the divinity of the Christian religion was established, during the first century, is it not exceedingly strange that the Gospel should be considered unnecessary in all succeeding ages? Strange though it be, yet such have virtually been the assertions of apostate religionists: they have unblushingly declared that the miraculous Gospel preached and enjoyed by all the ancient Saints, has been entirely unnecessary during the last seventeen centuries.

15.—The Apostle Paul calls the Gospel, “The POWER OF GOD unto salvation.” and clearly enumerates its various miraculous powers, and shows that they are indispensable to “the perfecting of the Saints.” But Christendom now tell us that the Gospel of Power which the great Apostle preached, was necessary in its first introduction, but having accomplished its object, it ceased ; and that now they have a Gospel without such blessings, and pretend that it has the same power to save as the one that Paul preached. But hear, O ye apostate teachers, the terrible denunciation of Paul that rests upon your guilty heads. “Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed.” (Galatians i. 8, 9) The Gospel that Paul preached, and which the Galatians received, was a Miraculous one, consisting of certain commands which they obeyed, and of certain signs received. All who preach a different one, though they be angels from heaven, will be accursed.

16.—Third, The miraculous Signs should be claimed in all ages, because they would be equally as beneficial to the believers in one generation as in another. Modern Christendom assert that they were given, not so much for the benefit of believers, as for the convincing of unbelievers, and for the establishing of the divinity of the Christian message, that the world might distinguish the true Church from every other Church. It is very evident, however, that this was not the principal object of the Signs. “These signs shall follow them that believe. In my name,” says Jesus, “*they shall cast out devils.*” Although this power might, in certain cases, convince the unbelieving world, yet it is by no means to be supposed that this was the principal design. Devils and unclean spirits frequently took possession of the human tabernacle, tormenting individuals in various ways. Jesus promised believers that they, in his name, should cast them out. Now one object which Jesus had in view in granting this power, was to benefit the one possessed. Another object was to confirm the believer, that they, by having power over the devil in this life, might be more fully assured that they should obtain a complete victory and final triumph over him in the world to come. That person who cannot obtain power in the name of Jesus to cast out devils in this life, has great reason to fear lest the devil shall have power over him in the next. What assurance has any one that he shall obtain a complete salvation from the power of the devil, when his spirit shall leave the body, if he cannot claim the promise of Jesus, and cast him out while in this world? One of the pur-

poses, then, which Jesus had in view in bestowing this blessing, was that believers might learn to prevail against the devil before they should enter the invisible world of spirits. And another purpose, as we have already named, was to deliver the unhappy demoniac from his miserable and wretched condition, and set him free from the grasp of this awful monster.

17.—Now both of these purposes are just as essential for the good of mankind in this age as in the first age of Christianity. It would be equally as essential for a man who is possessed of devils, in this age, to be liberated, as it was in any former one. And it would also be equally as essential that a believer should learn to command the devil in the name of Jesus, that he might obtain a complete victory over him in all things, as it was for ancient believers. Therefore, as there is no Scripture to do away this promise, nor any reason to prove it unnecessary, it must be intended for believers of all ages, until the devil is bound.

18.—“*They shall speak in new tongues.*” The benefit of this miraculous sign is obvious to every one. If a servant of God were under the necessity of acquiring, in the ordinary way, a knowledge of languages, a large portion of his time would be unprofitably occupied. While he was spending years to learn the language of a people sufficiently accurate to preach the glad tidings of salvation unto them, thousands would be perishing for the want of the knowledge. If he could be endowed immediately by the power of the Holy Ghost to speak in any language necessary, how much laborious study would be avoided; how much time would be saved that could be occupied more usefully in the spread of the Gospel; how much more accurately would principles be expressed, when, not only the ideas, but the language itself is given by the Holy Ghost. How vastly superior is God’s plan of qualifying His servants to preach in different languages and tongues, to the plans adopted by modern divines! The servant of God is qualified in a moment, as it were, to preach by the inspiration of the Holy Spirit in the language of any people to whom he may be sent; while modern divines will throw away years in acquiring the knowledge of a language; and when they have acquired it, they cannot preach in it by the inspiration of the Holy Ghost, but are still dependent upon their own learning and wisdom.

19.—In one day the unlearned fishermen of Galilee acquired a more extensive qualification for preaching in the different languages of the earth, than all the various grades and ranks of clergymen who have disgraced the name of Christianity on the eastern hemisphere for the last seventeen centuries. The gift of tongues was not confined to the ministers of Christ alone, but it was bestowed liberally upon the private members of the Church. Indeed, it was one of the signs promised to believers throughout all the world.

20.—That the principal use of this gift was to preach the Gospel to people of different tongues and languages, we presume no one will deny. And that there was another benefit, derived through the medium of this gift, is also evident. The members of the Church were confirmed and strengthened in their faith by the enjoyment of this gift. Jesus had promised this miraculous sign, among many others, to believers; if they had failed to receive the blessings, they would have had reason to doubt whether they were true believers; but when they received new tongues, together with all other promised blessings, they were no longer in doubt, but were assured, not only of the truth of the doctrine, but that they themselves were accepted of God.

21.—The benefits to be derived from this gift are as essential in this age,



as in the first age of Christianity. It is as necessary that people of different languages should hear the Gospel now, as in early ages. It is also as important that believers should be confirmed by this gift now, as it ever was. Therefore, as there is no scripture to limit this gift to the early Christians, and no reason why believers should not enjoy it now, we are compelled to admit that this promise of Jesus is in full force yet, and that whenever and wherever we find a Church of true believers in Christ, there we shall also find the signs of believers. And as the gift of tongues is not among the apostate churches now on the earth, we are compelled by the word of God to consider them all unbelievers. Indeed, they cannot be believers; for if they were, they could speak with new tongues, as Jesus promised.

22.—“*They shall take up serpents, or if they drink any deadly thing it shall not hurt them.*” This promise of our Great Redeemer was also made to every creature in all the world who should believe the Gospel. The use of this miraculous gift was to preserve life, in case any believer should accidentally be bitten by a poisonous serpent as Paul was; (see Acts xxviii.) or should unintentionally swallow a deadly poison, as the sons of the Prophet did; (see 2 Kings iv.). Jesus promised that it should not hurt them. When the Israelites were bitten by poisonous serpents, they were healed by simply looking at a brazen serpent which the Lord commanded Moses to raise up in the wilderness; so the believers in Christ can prevail against deadly poisons by simply looking to him in faith; for Jesus cannot fail to fulfil his promise to the believer.

23.—“*They shall lay hands on the sick, and they shall recover.*” This also is one of the signs of believers. Sickness is a very prevalent calamity among the inhabitants of our fallen world. Any medical discoveries that will benefit the sick, are considered of inestimable value. Medicines are valued in proportion to their usefulness. Some medicines are useful in one disease, but of no benefit in any other; some will conquer a disease, but, at the same time, will leave a lasting injury upon the human constitution. Others have a more salutary effect, and are beneficial in numerous diseases; such, when their useful tendencies are thoroughly understood, are generally prized in preference to those of an inferior quality.

24.—One of the most simple and harmless prescriptions for the sick, and one which is a certain cure for diseases and plagues of every description—is that prescribed by one of the most celebrated physicians that ever lived among men. The prescription is simply this—“**THEY SHALL LAY HANDS UPON THE SICK, AND THEY SHALL RECOVER.**” There is no disease so violent in its nature—so deadly in its operations, but what this remedy, when properly attended to, will effect a complete cure, without in the least injuring the human system, like many other prescriptions. This remedy is infinitely superior to all others; first, because of its universal application to all diseases, plagues, and pestilences; secondly, because of the certainty with which it removes pain and every cause of disease; thirdly, because of the expeditious and immediate relief which it affords the patient; fourthly, because it does not prostrate the human system, and injure the constitution like many other powerful prescriptions, which frequently terminate in the worst of consequences; fifthly, because it can be obtained without money, or price, being within the reach of the poor as well as the rich; sixthly, because it does not require years of laborious study to acquire a knowledge of the nature of the disease or of the nature of its treatment, like most other theo-



ries; and, seventhly, because it can be obtained in all parts of the world where true believers are to be found.

25.—Another prescription of equal value, and producing like effects, is given by another celebrated author in these words:—"Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James v. 14, 15. The prayer of faith accompanied by the ordinances is the most universal, powerful, and effective remedy of any that has ever been discovered.

26.—The great Physician, who has unfolded to the nations this infinitely valuable and all powerful remedy, has been jealous of his own glory, and has so prepared it, that it can never be administered with the least effect only in his name, by one that is authorized, that is, by a true believer. This is an effectual preventative against all quacks and impostors who may undertake, in his name, to counterfeit the genuine; for in all cases, such will fail like the seven sons of Sceva. Acts xix. 13, 14, 15, 16.

27.—The apostate churches for many centuries past have been destitute of this promised blessing of our Saviour. They have endeavoured to blind the eyes of mankind, by telling them that this blessing was not needed after the first age of Christianity. This false tradition, invented by a set of wicked impostors to hide their own unbelief and want of authority, has been handed down by successive false teachers, until the present day; and what is still more strange, there are millions of poor ignorant fanatics, who have been led away with the fatal delusion. It has been the study of the wicked impostors of modern times to persuade the people that the promised signs of the Gospel are not needed now. In this thing there is great policy; for as they have so far apostatized as to be entirely destitute of the blessing themselves, if they could not succeed in deluding their followers to suppose that miraculous signs are not needed in these days, all people would at once discover, that they were not believers, but impostors, acting without authority, having a form of godliness, but destitute of its promised powers, pretending to be believers without the signs of believers.

28.—If their deluded followers should, by any means, get the scales of priestcraft from off their eyes sufficiently to believe the promise of Jesus in preference to the traditionary impositions of their false, rotten-hearted, and corrupt ministers, away would go the popularity of long-established institutions, and down would tumble, with a tremendous crash, the long-loved salaries of a hireling priesthood, and they would stand forth as monuments of shame and disgrace before all men. To save themselves from this open disgrace, they have used all their cunning and ingenuity to deceive the people into the belief that the gift of healing, and the other promised signs of Jesus, are unnecessary now.

29.—But are there any sick in these days? if so, would it not be just as beneficial for the sick to be relieved in these days as at any former time? Would it not confirm and establish believers to lay hands on the sick, and see them healed in these days, as much as it did ancient believers? If, then, it would confirm believers and benefit the sick, the same now as anciently, we have no reason to limit it to the early Christians. Hence, both scripture and reason show that the promised signs are as unlimited as the promised salvation.

30.—The affliction of devils—the confusion of tongues—deadly poisons—

and sickness, are all curses which have been introduced into the world by the wickedness of man. The blessings of the Gospel are bestowed to counteract these curses. Therefore, as long as these curses exist, the promised signs are needed to counteract their evil consequences. If Jesus had not intended that the blessings should be as extensive and unlimited in point of time as the curses, he would have intimated something to that effect in his word. But when he makes a universal promise of certain powers, to enable every believer in the Gospel throughout the world to overcome certain curses, entailed upon man, because of wickedness, it would be the rankest kind of infidelity not to believe the promised blessings necessary, as long as the curses abound among men.

31.—If these signs are necessary, why have they not existed among the churches for the last seventeen centuries? Because no true believers have existed among them during that time; for Jesus says, they shall follow the true believer; hence, if there had been any true believers, the signs would have been among them. But the very fact that the signs have ceased during that time, prove that true believers have ceased also. This is a sad picture of mankind, but it is none the less true. We say, let the promise of our blessed Redeemer be true, though it prove every man a liar or a hypocrite. The fault cannot be in Jesus, therefore it must be in man. The promises of Christ are as unchangeable as his own nature, and can never fail; but man is as changeable as the wind, and is very apt to fail in almost every respect.

32.—Since the great apostacy, sincerity has characterized millions of professed Christians, but none of them have obeyed the ancient Gospel, because no one was authorized to legally administer its ordinances to them; therefore, notwithstanding their sincerity, they could not obey the Gospel for the want of a legal administrator; hence, they could have no legal claim on the Gospel blessings. And, for this reason, they could not become legal or adopted believers; therefore, they could have no legal claim on the signs promised to believers; and this is one reason why the sincere, honest-hearted, professed Christians of modern times have not enjoyed these great blessings promised by our Saviour. Neither can they enjoy the promised salvation in all its fulness, but must be rewarded according to their works, and the opportunities they have enjoyed, in some of the mansions or kingdoms inferior in glory to the kingdom possessed by the ancient Saints, who obeyed the law and enjoyed the promised blessings. And all who will not now repent, as the authority is once more restored to the earth, and come forth out of the corrupt apostate churches, and be legally adopted into the Church of Christ, and earnestly seek after the blessings and miraculous gifts of the Gospel, shall be thrust down to hell, saith the Lord God of Hosts; for now they have no excuse for their unbelief; therefore, if they will not now repent, they shall be damned. This is the word of the Lord to priests and people of all churches and of all nations.

33.—We will now give a few examples to show the principle upon which the sick were generally healed. This was accomplished through faith in Jesus Christ. If the sick were capable of exercising faith, then faith was required of them in order to obtain the blessing. The woman who had the issue of blood for twelve years, said, "If I may touch but his clothes, I shall be whole." Jesus turned to her and said, "Daughter, thy *faith* hath made thee whole." (Mark v.) When Jesus went over into the land of Gennesaret, and passed through their villages, cities, and countries, so great was



their faith in him, that they brought their sick and laid them "in the streets, and besought him that they might touch, if it were but the border of his garment : and as many as touched him were made whole." (Mark vi.) Blind Bartimeus cried unto the Lord for mercy. "And Jesus said unto him, Go thy way ; thy *faith* hath made thee whole." (Mark x.) When Jesus touched the eyes of two blind men that came into the house where he was, he said unto them, "According to your *faith* be it unto you." (Matthew ix. 29.) A certain cripple "heard Paul speak ; who stedfastly beholding him, and perceiving that he had *faith* to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked." (Acts. xiv. 9, 10.)

34.—Many other examples might be given to show that the power of healing was manifested through *faith*. Sometimes the faith of others was exercised in behalf of the sick ; we quote the following as examples : A woman of Canaan sought a blessing for her daughter, who was grievously vexed with a devil. "Jesus answered, and said unto her, O woman, great is thy faith : be it unto thee, even as thou wilt." (Matthew xv.) A centurion exercised faith in behalf of his servant, who was sick of the palsy. "And Jesus said unto him, Go thy way ; and as thou hast *believed*, so be it done unto thee. And his servant was healed in the self-same hour." (Matthew viii.) A certain man whose son had been tormented of the devil from a child, said to Jesus, "If thou canst do anything, have compassion on us and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe ; help thou mine unbelief." (Mark ix.) The devil was rebuked, and his son was liberated. Jairus, whose daughter lay at the point of death, came to Jesus, and fell down before him, and requested him to go and lay his hands upon her, that she might be healed. While on the way to his house, one met them, saying, "Thy daughter is dead ; why troublest thou the Master any further ? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe." (Mark v.) And Jesus restored his daughter to life. Many other instances are recorded where friends exercised faith in behalf of the afflicted.

35.—Therefore, it may be considered as a general law, that the sick and afflicted were healed, either through their own faith, or the faith of some of their friends. There may be some rare instances, where the blessing was bestowed through the faith of the administrator alone.

36.—It is the general opinion of modern churches that the principal object of miracles was to remove unbelief. But when Jesus went into his own country, among his old acquaintances, he marvelled because of their unbelief. (See Mark vi. 6.) "And he did not many mighty works there because of their unbelief." (Matthew xiii.) But according to the ideas of false teachers of modern times, he should have performed greater works there, than anywhere else. As they consider signs to be for the convincing of the unbeliever ; therefore the greater the unbelief, the greater should be the signs. When he found his own countrymen so very unbelieving, he should, according to modern notions concerning the object of signs, have performed far more splendid and magnificent miracles there, than he did in any other region where their unbelief was not so great. But the facts of the case were directly the reverse. The greater the wickedness and unbelief of a people, the less were the mighty works performed among them. So among the christian churches, as their unbelief increased, the mighty works decreased.



eyes to see, and without a mouth through which to receive the nourishment essential to its existence. If, therefore, only these two members were to cease, all the other members would speedily perish, and the Church of Christ would cease to exist among men. The apostate churches have had neither of these members for upwards of seventeen centuries, therefore, during that time, they have had no eyes nor mouth through which they could receive light and nourishment.

43.—If the mouth and eyes of the human body were to be destroyed, the human spirit would take its flight, and the body would soon become a mass of loathsome corruption, sending forth a most offensive stench, engendering pestilence and disease, and affecting the health of all who should come within its nauseous influence. Such would be the fatal consequences attending the Church, should they so far depart from God as to lose inspired Apostles and Prophets—the first two essential and most important members which God placed in the body. If these members were taken away, the Holy Spirit, which is the life of the Church, would take its flight, even as the human spirit flees from the mortal body, when its essential parts are destroyed. When the Holy Spirit takes its departure, the body or Church, is left in a lifeless state; all the miraculous operations cease.

44.—In ancient times, after Apostles and Prophets ceased, the other members of the body began immediately to die for want of nourishment; the member possessing the gift of healing—the worker of miracles—the speaker with tongues—the interpreter of tongues, and all other members, withered away and died, leaving a mass of fetid corruption whose nauseous stench and abominable filthiness have spread forth a deadly malaria among all nations.

45.—It is in vain for the apostate churches to endeavour to prove themselves to be the body of Christ, by pretending that they have one or two of the members still in existence; for Paul inquires, "*If they were all one member, where were the body?*" (Verse 19.) If every part of our bodies were destroyed, except hands and feet, they could in no wise constitute a living body; so, likewise if every member of the Church were done away, except professed teachers, and some two or three other pretended members of different functions, these could no more constitute a living Church, than hands, and arms, and feet, and legs, could constitute a living man. The Holy Spirit would no more dwell in these pretended fragments of the Church, which are falsely said to still remain, than the human spirit would dwell in the hands, feet, or legs, after the rest of the body was gone.

46.—Reader, would it not be marvellously strange to behold hands, feet, and legs moving, acting, and performing their accustomed functions after all the rest of the body was destroyed? Yet this would not be any more strange, than it is to see teachers and some few other pretended members, endeavouring to move, and act, and perform certain other functions, after nine-tenths of the most important and vital members of the Church have been done away for centuries. As well might you undertake to retain life in an isolated human hand, as to retain life in teachers for centuries after Apostles, Prophets, workers of miracles, &c., have ceased.

47.—Paul says, "The eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you." (Verse 21.) But in direct opposition to this instruction, the apostate teachers of modern times say to the worker of miracles, I have no need of thee. And their

pastors say to the speaker with tongues, and the interpreter of tongues, we have no need of you in the body. It matters not how feeble, or how much inferior in use some members are, when compared with others, yet none can be dispensed with. "Nay," says Paul, "much more, those members of the body, which seem to be more feeble, are necessary." (Verse 22.) If the speaker with tongues, or the interpreter of tongues, is considered a more feeble member, and not as useful as the Prophets and Apostles; yet Paul says expressly, that such "*are necessary*." Therefore, for a teacher or pastor to say that they are *not* necessary, is to come out in direct opposition to the scriptures.

48.—How superlatively ridiculous it would be for the hands and feet to rise up in rebellion against the eyes—the mouth—the heart—the lungs—the bowels—the breast—the neck, and say, we have no need of you: we can get along without your assistance; you are useless appendages to us, hands and feet: we can feel and walk without your help. And yet as a parallel to this, the teachers and pastors of our day have arisen up in rebellion to Paul's words, and have said to Apostles—Prophets—the healer of the sick—the worker of miracles—the beholder or discernor of spirits—the speaker with tongues—the interpreter of tongues—we have no need of you: we can get along without your assistance, you are all unnecessary parts of the body: you are perfectly useless to us pastors and teachers: we can perform all the functions of our office without your aid. Such has been the state of the apostate churches for the last seventeen hundred years. And such is the awful darkness that now reigns in their midst.

49.—It is in and through the body or Church of Christ that the Spirit manifests itself: "The manifestation of the Spirit is given to every man to profit withal." (Verse 7.) It is, therefore, by these manifestations that every man in the Church is profited. There is as much necessity for these various manifestations now as there was anciently. Paul mentions in this chapter nine different gifts or manifestations of the Spirit. The churches which have not these miraculous manifestations have not the Holy Spirit; and without the Spirit they are none of Christ's.

50.—The distinguishing characteristics between true and false churches are so evident that none need be mistaken. The one enjoys the Holy Spirit with all its gifts, as set forth in the word of God; the others profess to enjoy the Spirit, but have none of the gifts and operations ascribed to it. The only way by which we discover that the human body is animated by the human spirit, is by its operations; so likewise, the method by which we determine that a church enjoys the Holy Spirit is by its diversity of operations or manifestations. If these cease, we have every reason to believe that the Holy Spirit has departed also.

51.—Among all nations, and in all ages of the world, whenever the Holy Spirit has been given, it has exhibited itself in supernatural gifts. These gifts were given, not only for the benefit of the Church in this life, but to prepare them for still greater blessings in the world to come. It is altogether a mistaken idea to suppose that these gifts were merely given for the convincing of unbelievers. Paul says expressly, that the gifts which were given by our Lord after his ascension were intended for other purposes. "When he (Christ) ascended up on high, he led captivity captive, and gave gifts unto men." (Eph. iv. 8.) "And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers." (Verse 11.) These, toge-



clearly and definitely expressed by the Apostle in his first epistle to the Corinthians. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (xiii. 8, 9, 10.) "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Verse 12.

59.—Thus it will be seen that the gifts were not to cease until "that which is perfect is come"—until we see the Lord face to face—until we know as we are known. Then tongues will cease, for the heavenly glorified throng will all speak the same language. Then prophesying in part will be done away; for the knowledge of the future will be more fully understood. Then knowledge in part shall vanish away, for the saints will know in full. Then the day of perfection will come, and all the saints shall enjoy the fullness of Christ, and see him no longer through a glass darkly, but face to face. Until that day of glory and perfection shall have arrived, all the spiritual gifts will be indispensably necessary, without which the saints can never attain to that great salvation promised.

60.—Another object for which the miraculous gifts are given unto men, is to keep them from delusion. They are given that the Saints "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." The very reason why the apostate churches have for the last seventeen centuries been carried about by the doctrines, creeds, and traditions of uninspired men who have craftily deceived them, is because they lacked the gifts which Paul says were given as an effectual preventative against such winds of doctrine. All churches which have not the gifts, are already deceived and deluded. If it were possible, these popular and learned impostors would deceive the very elect; but this is impossible, for the elect enjoy the gifts which will detect with the most unerring certainty every imposition, however plausible and popular it may be.

61.—The Papist and Protestant churches of modern times, notwithstanding the greatness of their numbers and their exceedingly great popularity, are impositions, under the pious name of Christianity, of the most glaring and dangerous kind.

62.—Their cunning, learned, arch-impostors have multiplied their followers to millions, and flooded all Europe and America with their pernicious doctrines. Thousands of the honest and unwary are annually led away by these fatal delusions, under the false and vain suppositions that they are embracing Christianity. Instead, however, of embracing the Christian religion of the New Testament, they have only embraced some traditional forms that bear but a faint resemblance to it, while its miraculous powers, gifts, and blessings are entirely unknown among them, and, indeed, are considered as altogether unnecessary. Oh, apostate Christianity! Oh, modern Christendom! Thou, that corruptest all nations with thine abominations, and makest merchandise of the souls of men! Oh! that thou didst but know the day of thy visitation—the hour of God's judgments—and wouldst awake from the awful slumber of ages! But alas! thine eyes are closed, no more to be opened, until they are lifted up in torment, in the midst of lamentations, and woes, and miseries, and hopeless despair.





